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MAN AND MIND ~ MIND AND MAN



Orison S. Marden

JUN 8 1912

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I am the Captain of my Soul

By W. E. Henley

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find, me unafraid.

It matters not how straight the gate,
How charged with punishments the scroll;
I am the master of my fate;
I am the captain of my soul.

Orison Swett Marden

A Biographical Sketch

Orison Swett Marden was born in Thornton, N. H., about 1850. His mother died at 22 when he was three years old. Soon afterwards his father, Louis Marden, while on his hands and knees adjusting a huge bear trap, accidentally sprung it, bringing upon his back a large tree, which was considered heavy enough to crush a large black bear. But by main strength he held it up and worked himself out. He was alone in the forest four miles from the nearest house. Many months thereafter, in almost constant pain, he toiled early and late for his children; then, having left them with a neighbor as a guardian, he succumbed to his injuries at 34, four years after the death of his wife.

Orison was "hired out" successively to a clergyman, a carpenter and surveyor, a farmer and two millers. Long hours, hard work, oftentimes with scanty fare, no bed of any description, few pleasures and little schooling filled the weary years of his boyhood.

When 17, he asked permission to attend New London Academy if he would pay his own way. His guardian refused peremptorily, but the boy went without the permission and remained several terms, altho' he advanced very slowly from lack of previous instruction and from the fact that he was obliged to work a large part of the time to pay for his board and lodging. Yet even his slow progress gave sufficient encouragement to fan the faint spark of a backward, bashful boy's ambition into the quenchless flame of a man's deep purpose.

Not being able to pay his way at the school any longer, he went back into the New Hampshire woods, twelve miles from the railroad. His little taste of learning aroused his ambition and he determined to get a district school to teach, if possible, during the winter, but failing in this, he hired a small shoe shop built over a brook and opened a private school of about a dozen pupils in a room ten by twelve feet, whose floor was so open that the boys

used to fish through the cracks for shiners with bent pins for hooks. This teaching yielded twelve dollars a month and brought offers of public schools in which he taught several terms.

On his twenty-first birthday he went to his guardian and asked for his patrimony. Receiving but a mere tithe of what his father had left him, he tried by legal means to obtain his due, but to no purpose. Undaunted, however, he determined to go to college and started for New Hampton Institute in New Hampshire, twenty-five miles away. Here, by doing chores and menial tasks, he managed to pay his way for two terms. He won several prizes in the academy and was graduated with honor in 1873.

Passing the freshmen's year examination at Boston University in September, 1874, he entered the sophomore class, and in 1877 he was one of the first class to receive the degree of bachelor of arts from that University. After a two-year course in its School of Oratory the same University made him a bachelor of oratory—also master of arts. He then entered the Harvard Medical School and the Boston University Law School at the same time and graduated from both of these schools, having done double work through the entire course.

Then Dr. Marden went to Europe where he gave considerable time to studying customs and conditions in other lands. When he returned to America he engaged in business for several years, accumulating considerable property, all of which was swept away, however, by fire, and collapse of speculation interests.

Early in the '90's Dr. Marden had about completed a book upon which he had been working for years, when the manuscript was lost by fire. He immediately went to work to replace it and in 1894 issued his first book entitled "Pushing to the Front," which had a tremendous sale, nearly one hundred editions having appeared in various countries, including Japan, where the work was adopted as a text book in the government schools, both in English and Japanese.

In 1895, "Rising in the World" followed as his second book. Its lessons are from life—full of pith, point and purpose. It preaches the higher success—the kind which uplifts one and gives him the right perspective in relation to his fellow-workers.

After "How to Succeed" came "The Secret of Achievement," a book which teaches practical power. It tells the life-stories of noteworthy men and women and points out the secret of their achievement. Being a life-chart by it you can check off the points that

fit your own case. Following this in the order given came "Cheerfulness as a Life Power," "Character, the Grandest Thing in the World," "The Hour of Opportunity," "Elements of Business Success," "Winning Out," "An Iron Will," "Economy," "How They Succeeded," "Talks with Great Workers," "The Young Man Entering Business," "The Making of a Man," "Choosing a Career," "The Power of Personality," "Success Nuggets," "Every Man a King," "The Optimistic Life," "He Can Who Thinks He Can," "Peace, Power and Plenty," "The Miracle of Right Thought," "Getting On," "Be Good to Yourself," and his latest book is "Self-Investment," published 1911.

The special message of "Peace, Power and Plenty," is that man need not be the victim of his environment, but can be the master of it; that each person can shape his own environment, create his own conditions. It teaches that great achievements are wrought by self-confidence; that the bodily condition follows the thought; that growing old is largely a habit. On a par with this is "The Miracle of Right Thought," both these books setting forth the truth that "As a man thinketh in his heart, so is he."

A Japanese professor, Koji Takahashi, enthusiastic over the inspirational books of Dr. Marden, sent the author a photograph of his two fine boys, saying, "My first son was named, in 1907 after your work, 'Pushing to the Front.' The younger boy standing by him in the picture is my second son, born April 18, 1909; and I am very glad to inform you that he was also named after one of your books, 'Rising in the World,' which I have been using in my school as a text-book."

In the life of Dr. Marden there is perfectly exemplified two facts: To him who wills there is no such thing as defeat; and the highest work to which a man can possibly devote his time and his talents is the shedding of light from personal struggles and triumphs and successes on the lives of fellow men.



"Every moment brings the power to live it:
Every duty brings the power to do it:
Every ideal brings the power to manifest it."

—Book of Items.

A Concentrated Life

Freedom expresses always and everywhere a sense of ever-present power to command all things. Success results from confident demand upon ourselves. We fail because our purposes are easily broken off.

When purpose and action are in harmony, they are like the united movement of the wind and tide.

A truly concentrated life promptly rejects every thought of past or future that would disturb its confidence in the present hour.

If we are polarized in purpose we will be balanced for action.

Health and prosperity result from our awakening to consciousness of spiritual power. Courage is developed by necessity of action. When life is comfortable we easily lose momentum. Arrested motion transmutes energy into heat.

The largest life expresses itself in largest action. Spiritual wisdom improves its purpose and method without reducing its activities. Life continually seeks expression and places a high value upon every opportunity.

Great spiritual potencies are born from great emergencies. Nature does not waste her highest impulses on trivial occasions. We get the greatest force from our severest trials. It does not come from mere endurance, but from a bold and steadfast attitude which has no thought of yielding.

Experience deals us just the blows we need to teach us equilibrium.—C. B. NEWCOMB, in "*The Discovery of a Lost Trail*."

Influence of Thought Over all Conditions

W. J. Colville

So much is constantly being said and written,—and has been for many ages,—concerning the power of a strong and steady will and its practically unlimited ability to influence all human conditions and circumstances, that until quite recently comparatively little attention has been given to the equal importance of right thinking in molding character and regulating environment. The criticism is continually being offered that there is nothing new in New Thought except the name, and tho' we must admit that, from at least one standpoint—that of the history of philosophy—this assertion is well warranted, from another viewpoint, and one which comes much nearer home to the majority who are attracted by the title, there is something startlingly novel in the claim put forward by all representatives of what is broadly and inclusively styled the New Thought Movement.

The real newness of the attitude taken virtually by all who profess New Thought is the immense importance they attach to *thinking* as distinct from *willing*, and without necessarily endorsing to the full the most extravagant claims sometimes put forward by over-zealous advocates, it behooves us all to carefully consider the immense benefits accruable from a well regulated mental attitude. Will, we must always remember, is identifiable with Love and this must ever prove the great initiator in all undertakings; but

Thought is the chief executive, and without the combined operation of the two, no definite result can be achieved. It must be patent to all careful observers, and self-evident to all real thinkers, that Will alone does not suffice to bring into manifestation anything like all we endeavor to externalize thro' the force of its unassisted energy. The necessity for combining Faith with Prayer to render prayer effectual is the theological method of stating the proposition that Will or Desire alone, no matter how earnest, is inadequate to bring to pass all the manifestable blessings of which we may be in search.

"As a man thinketh in his heart, so is he" has proved a fruitful text for many a sermon and many an essay, and recently the stage has supplemented the efforts of pulpit, platform and library in enforcing the truth embodied in that momentous phrase. The fine popular drama, "As a Man Thinks," which has recently enjoyed long and highly successful runs in many prominent cities, sets forth the doctrines involved in this great saying in a most attractive and convincing manner, and also testifies to the fact that progressive physicians, like *Dr. Seelig* in the play, are in the front rank of those who are insisting upon the mental cause, and therefore logically upon the need for a mental remedy for disease.

Before the close of the eighteenth century, the famous Dr. Benjamin Rush, of Philadelphia, declared that the influence of the mind over the body was exceedingly great, but its extent we were unable to estimate. This saying of one of the greatest American physicians of a past generation has been quoted and freely commented upon by the well known Dr. Schofield and other eminent British physicians in recent works treating of the mental factor in health, sickness and recovery.

James Allen, whose admirable books are being studied

widely at present in many quarters, said in the popular manual "As a Man Thinketh" (which we advise all our friends to read and study), "the aphorism 'As a man thinketh in his heart, so is he' not only embraces the whole of a man's being, but is so comprehensive as to reach out to every condition and circumstance of his life. A man is literally what he thinks, his character being the complete sum of all his thoughts." This sweeping assertion needs some interpreting or we shall find ourselves brought into sharp collision with Swedenborg and other profound philosophers who have positively declared that a man is his affections, that it is the *love* of the man which makes him all that he really is. The text affords the true nexus by stating that it is as we think "in our hearts" that we truly are; and to "think in our hearts" can only be an old way of saying that our thoughts and our affections must be so perfectly attuned together that we never allow ourselves to think in opposition to our desires or our intentions.

Good will is far more prevalent than many people suppose, and there are also many actually strong-willed as well as well-wishing persons who utterly fail to accomplish much on account of their complete lack of mental self-discipline. Desires are all right in many cases where mental attitudes are entirely wrong; it therefore is unnecessary, in a majority of instances, to harp on the well-worn string of right intention, for the intention is generally right already. We all of us need a great deal of mental drilling, first, because we have (most of us) been brought up to underestimate the value of right thinking and we have (many of us) not been taught that we have even any ability to regulate our thinking tho' we can govern our words and actions according to prevailing sentiment, and, second, on account of the wide prevalence of wrong thought all around us even where good will seems predominant.

It would be absurd as well as unjust to accuse friends and kindred of having no desire for the welfare of relatives and companions for we know how tender and deep is the affection often subsisting between relatives and comrades who are all unwittingly working against each other's chances of health and happiness, because of mutual indulgence in anxiety, which is the chief bane of friendly interest in innumerable instances. Many people are so painfully emotional and so little rational that they esteem it a mark of callousness or indifference when one takes the firm mental attitude advocated and found successful by practitioners of psycho-therapy or mental therapeutics. The best interests of no one can be served by encouraging any other than a strong and resolute mental attitude; but instead of encouragement and help to conquer difficulties, we are very apt to receive depressing sympathy from our closest friends and nothing can well be more enervating. We "hope for the best," it is true, but our hope is frequently only a flickering flame, but when we "fear the worst" our fear is a very powerful asset.

Nothing seems quite so difficult to instill into the minds of average persons as the bracing doctrine that their own thoughts have far more to do with governing their circumstances than has any environment in influencing their thought. The blindest and most stupid of all popular errors is founded in a mistaken view of the truth embodied in the old adage "History repeats itself," which is never wholly without foundation, and never can be so long as there is a fixed order of sequence between causes and their effects. If we have been thinking steadily along certain lines for a number of years, and have regularly experienced a certain regular succession of events, we surely need not rebel intellectually if told that there is a definite connection between those thoughts of ours and the facts of our exterior existence. We have

simply been demonstrating the relation between unseen sowing and visible reaping.

If our manner of life has proved agreeable to us and we are satisfied with our continuous reaping in accordance with the nature of our perpetual sowing, we do not feel sad, irritable discouraged, or aught else unpleasant; consequently we may be willing to "let well enough alone" and continue along the road we have been so long contentedly traveling. But when we are sad and dissatisfied with our conditions and find our lives monotonously gloomy, and perhaps threatening to grow even gloomier, we need the tonic of new thinking; and if we do not feel equal to the task of changing our mental habits without assistance, we do well to receive help and encouragement from any who are experienced, in some degree, in helping the oppressed to throw off their burdens. Self-treatment can be the only ultimate treatment in any case, because it is one's own thought and not some one else's that brings about the actual conditions of our bodies and then of our surroundings, which we experience either to our joy or to our sorrow, but this fact by no means does away with the need for mutual help in time of trouble.

Tho' we cannot emphasize too strongly the importance of individual right thinking, it would be ridiculous to deny that millions of people are often set thinking in a special way by the intrepid thought of some great pioneer teacher. The greatest teachers the world has ever known, the most illustrious prophets, are they who once were solitary voices crying as in wildernesses, but they never ceased to cry even when their call seemed to elicit no immediate response from any quarter. There is a wonderfully strong and true lesson in the story of Elijah finding that he had seven thousand companions in Israel, when he imagined himself to stand, mentally and spiritually, entirely alone; but the grandeur of the prophet's character shines forth much more strikingly

when he is faithful while believing himself a solitary witness, than after he has received the blissful assurance that he has a multitude of brave companions.

The supreme test of character must always occur when we feel ourselves entirely alone and called upon to take a stand demanding all the moral and mental energy we can possibly summon into expression. There are weak and timid natures which seem as yet unable to face practically the stronger teachings which the world has always been receiving from its bravest and wisest enlighteners and these must be granted some accommodated dilution of truth in preparation for more heroic administrations soon to follow. To deny the real existence of sickness and of danger is often a help to timid natures, but the stronger in spirit "face the music" denying nothing and evading nothing, but singing above the noise of the most tempestuous breakers.

On an ocean voyage many persons suffer from sea-sickness entirely because of their foolish apprehension and some disagreeable sub-conscious memories; and as in these days so many people mar their ocean voyages, even when daring to undertake them, by this belief in the inevitability of *mal de mer*, it is very important that a rational view of our mental attitude toward the ocean should be discussed freely and frequently. There are three very prominent causes for unnecessary suffering at sea, viz., Fear, Memory, Susceptibility. Under these three general and ample headings, the entire malady and its prevention may be intelligently considered. Fear is no more justifiable on water than on land, and indeed statistics prove that there are proportionately far fewer accidents on the ocean than on land. Memory always needs disciplining, but no more in one place than another. We may easily call to remembrance some suffering of our own on a former voyage or remember some harrowing experience related by an acquaintance, and straightway

we begin to suffer all the symptoms we are recalling. The remedy is to transfer the attention from a painful reminiscence to an agreeable immediate situation, and refuse resolutely to allow uncontrolled memories to dictate our present feelings. Susceptibility to the feelings of those around us is often a result of ungoverned sensitiveness, coupled with anxious solicitude for the safety and comfort of others beside ourselves; but tho' there are many good uses for extreme sensitiveness when rightly disciplined, unless it is rendered amenable to the sway of enlightened judgment it is far more troublesome than profitable.

The first great step to be taken toward an emancipated life is to set oneself resolutely to the work of concentrating all attention upon some pleasant immediate prospect, or else giving oneself up to quiet meditation upon some encouraging and uplifting theme. Either the subjective or the objective method will prove effectual provided concentration upon a desirable object, outwardly observed or inwardly realized, be uninterrupted. Divided consciousness, distracted attention and all that signifies the absence of complete absorption for the time in a single mental engagement, is the cause of so little real success attending many well-meaning, but nevertheless half-hearted methods; or, if anyone objects to the term "half-hearted" on the plea that he is truly devoted to his work intentionally and therefore cannot be justly censured for only partial affection for it, we must substitute "half-minded" to express exactly the shade of meaning we wish to convey. In the epistle of James we are told that "a double-minded man is unstable in all his ways" and much instability is unquestionably attributable to our thoughts being divided between what we love and what we dread.

The most formidable opponent to our success in changing circumstances is our deeply rooted belief that environment is

something to which we must perforce submit, and tho' it be an indisputable fact that most people do submit to circumstances and are governed by them, such persons are never leaders but always followers. So-called new and advanced thought partially fails of great accomplishment because its professed advocates do not actually carry it out in their lives to anything like a sufficient degree to make it a genuine power in the eyes of a community. Limitations are encouraged on every hand to such an extent that very often those who proclaim loudly that they hold very advanced views on all subjects are just as much handicapped as any of their neighbors who make no such claim for mental emancipation. To see an abstract proposition intellectually and to admire it as a literary curiosity is a very common experience, but to actually apply it and work it out involves a mental effort that only a few determined minds are resolved to actualize.

A distorted view and a misuse of memory may be safely assigned as chief causes for non-success along the line of progressive mental effort. We hear on every hand that we must "judge the future by the past." This is one of many popular half truths which are extremely dangerous on account of their being half falsehoods. Judging the future by the past may be either a very intelligent or a very stupid process. We remember that we left our windows open one day and went out regardless of weather indications foretelling rain, and on returning to our apartments found some of our belongings injured by the water. We learn by experience either to close windows when rain is indicated or else to place spoilable objects in places of security. This is quite sensible, as everybody knows; but what would be more foolish in this connection than to build up a theory that whenever it rains some of our property will inevitably be damaged. We have power to neutralize such a possible

effect by setting in motion a different cause. In like manner on the mental plane we can attract what we formerly repelled and repel what we aforesaid attracted.

The immutability of law is, when rightly regarded, the most encouraging topic on which we can possibly meditate, but it is so often perverted to excuse mental inefficiency, that sometimes we almost feel that some mischief may result from its perpetual promulgation. Habits form character, and by habits we mean modes of thinking far more than outward practices, which are never other than expressions of thought, either self-generated or absorbed sub-consciously from those around us.

If it be true that "as a man thinks so is he," then it must be equally true that as a man thinks not so is he not. We need often to reverse a familiar sentence to render it more vividly impressive in the ears of many who have been so long accustomed to hear it voiced in the old way that custom has rendered them inattentive to its significance; but let it be stated in an unaccustomed form and at once they prick up their ears and listen gladly to the novel utterance. You cannot gather *thorns* from *grapes* nor *thistles* from *figs*, may at once call attention to a great spiritual lesson long heeded but slightly when the familiar gospel saying has been reiterated; but does it not stand to reason that just as we cannot gather grapes from thorns or figs from thistles, the converse must be equally certain?

All frantic endeavors to alter circumstances may prove abortive, because environment is plastic material molded into kaleidoscopic shapes by our thoughts, whether we know that this is so or not. We generate thought-forms quite unwittingly, and we generate a personal aura or human atmosphere without knowing it, as the inevitable consequence of entertaining certain classes of thoughts. Then come words, acts, manners all that is summed up in the one word con-

duct or behavior, which seems so very influential a factor in our success or failure. We actually do what we do and say what we say because we think what we think, or because we are simply unthinking in many instances and negligence can never lead to triumphs in any conceivable direction.

Ella Wheeler Wilcox has called attention to the fact that unthinking women advocate kindness to all living creatures with dead birds and even aigrettes on their heads, simply because they have never given thought to how such barbaric millinery is procured. When they read a temperate article, like one written by Mrs. Wilcox, and realize that atrocious cruelty is practised to procure such hat-disfiguring, they at once refuse to purchase articles which cannot get into the market without compelling some persons to inflict wanton injury upon our friends in plumage, without whose presence in the woods our world would have lost much of its attractiveness, and our fruit trees their protection.

We need to think intelligently so that we may speak and act righteously, even without conscious premeditation, for out of the heart proceed words and acts spontaneously. At first when we are getting off a wrong road onto a right one, or substituting a good habit for a bad one, we may need to devote serious attention to deliberate thinking, but let us get fairly started on a rightful track or accustomed to useful habits and then, without effort, we shall say and do just the right things at the right time and in the right place, and soon come to bask in the sunshine of that delightful liberty which is known only to those who have become accustomed to expect only the good they desire and therefore pray without ceasing the effectual fervent faithful prayer of the righteous man that availeth much.

Rosicrucian Christianity

Enlarged Edition Series Number Eleven

Spiritual Sight and Insight

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When we say spiritual sight we are not speaking symbolically, or of a vague something, an ecstatic feeling or the like, but of a definite faculty as real as physical sight and as necessary to perception of the spiritual worlds and to true insight into superphysical conditions as physical sight is indispensable to a comprehensive insight into material things.

The spiritual sight which we speak of is not to be confused with clairvoyance developed in spiritualistic circles. The latter depends upon a negative state of mind where the inner worlds are reflected in the consciousness of the sitters, as the surrounding landscape is reflected in a mirror. Such a method gives *sight*, but *insight* concerning the thing seen is lacking in the negative clairvoyant as much as in the mirror. He is in a similar position to a man tied on a horse without rein or bridle, who is carried wheresoever the horse pleases. Such a faculty is a curse. The properly trained clairvoyant is not tied, he can get on or off as he pleases, has rein and bridle on his horse; he is master, the other a slave.

Certain negative phases of clairvoyance are also developed by taking drugs, by crystal gazing, etc. In all such cases the faculty is a danger and a detriment, being uncontrolled by the spirit. Drugs have a fearfully destructive effect on the different vehicles of man. But the most dangerous method of development is indiscriminate breathing exercises. Many a man is in the insane asylum today or his body lies in a consumptive's grave, on account of having practiced breathing exercises in development classes, taught by persons as ignorant as himself. Breathing exercises, when necessary, are *never given in classes*, as each pupil is differently constituted from every one else; and consequently needs *individual* exercises, and different

mental exercises also, to accompany them. Only through individual instruction from a competent teacher can spiritual sight and insight be developed in perfect safety. The foregoing remarks apply only to breathing exercises for occult development and not to exercises for physical culture, which are excellent when practiced in moderation.

The question then arises: How may the true teacher be found, and how distinguished from the impostor? This is a momentous question, for when the aspirant has found such a teacher, he is in a safe haven and will be guarded against the great majority of dangers which beset those who through ignorance or selfish motives steer their own course and seek spiritual powers without endeavoring to develop moral fiber.

It is an axiomatic truth that men are known "by their fruits," and as *esoteric scholarship demands from the pupil unselfishness of motive*, it is a fair inference that the teacher must possess this attribute in a still higher degree. Thus, if a man proclaim himself a teacher and offer his knowledge for sale at so much per lesson, he falls below the standard set for the pupils. That he must obtain money to live, and similar excuses for charging for tuition, are all sophistries. Cosmic law cares for him who works with it, and *any teaching offered on a commercial basis is not the highest knowledge*, for that is never bartered for an actual or implied material consideration, but in every case comes to the recipient as a right; as a result of merit, and even if the true teacher desired to avoid instructing a certain person, he would be compelled by the law of consequence to give him the instruction when earned. Such an attitude would be unthinkable, however, for there is joy inconceivable among the Elder Brothers of humanity, over every one who commences to walk along the path to life everlasting. On the other hand, anxious though they are, they may not reveal their secret to any one before he has proved by steadfastness and unselfishness, to be a safe guardian of the immense power for good or evil. If we allow our passions to run riot, if avarice and greed are the heartsprings of our actions, we hinder progress instead of helping our fellow man, and until we have learned to use aright the powers we have, we are not fitted to do the greater work demanded of those who have been helped by the Elder Brothers to develop their latent spiritual sight and to gain the spiritual insight which makes this faculty of value as a factor in evolution.

Therefore, "The Path of Preparation" precedes "The Way of Initiation." *Persistence, Devotion, Observation, and Discrimination*

are means of attainment, for by these the vital body is sensitized. By Persistence and Devotion the chemical and the life ethers become capable of taking care of vital functions in the dense body during sleep. A cleavage takes place between those two ethers and the two higher; the light ether and the reflecting ether. When the latter two have been sufficiently spiritualized by Observation and Discrimination, a simple formula given by the Teacher enables the disciple to take them out with his higher bodies at will. He is thus equipped with a vehicle of sense perception and memory. Whatever knowledge he possesses in the material world is then available in the spiritual realms, and he brings back to the physical brain, memories of his experience while without the dense body. This is necessary to function outside the dense body with full consciousness of both the Physical World and the Desire World, for the desire body is unorganized as yet, and did not the vital body leave its imprint on the desire body at death, we could have no consciousness in the Desire World during post-mortem existence.

Indiscriminate breathing exercises do not effect this cleavage, but tend to lift the whole vital body out of the dense body. Thus, in some cases, connections between etheric sense centers and brain cells are ruptured or strained and insanity results. In other instances the line of cleavage occurs between the life ether and the chemical ether, and as life ether is the cementing material in assimilation, and the particular avenue for specialization of solar energy, this rupture results in consumption. Only proper exercises bring about the right cleavage. When purity of life has turned the unused sex force generated in the life ether upwards through the heart, that force takes care of the limited amount of circulation necessary during sleep. Thus physical functions and spiritual development are carried on side by side along proper and harmonious lines.

Above we have the reason for the vow of celibacy taken by those who devote themselves entirely to the higher life. It is not necessary for a beginner to go into asceticism; absolute celibacy is only for the few as yet. At present, union of sexes is the method of procreation. There is no other way to provide bodies for incoming Egos, and it is the duty of every one who is of sound mind, morals and body, to provide a vehicle and an environment for as many incoming spirits as his means and opportunities allow. We should approach the act of procreation as a sacrament, not for gratification of the senses, but in a spirit of prayer. The sex force is required but

a few times in the life of any person, for generation, the remainder is legitimately available for self-improvement.

Discrimination is the faculty whereby we distinguish that which is unimportant and unessential, separating the real from illusion, and the lasting from the evanescent. In ordinary life we are used to think of the body as ourselves. Discrimination teaches that *we are spirits* and our bodies are but temporary dwelling places; instruments for use. The carpenter uses hammer and saw, they are important instruments but he does not think of himself as being either. Neither should we identify ourselves with our bodies, but learn to discriminate, to regard the body as a servant, valuable only in so far as obedient to our commands. When thus regarded, we shall find that we can readily make it do many things hitherto thought impossible. Discrimination generates the *intellectual soul*, and gives man his first start toward the higher life.

Observation is the use of the senses as means of obtaining information regarding the phenomena around us. Observation and action generate the *conscious soul*... It is of the highest importance to our development that we observe the sights and scenes around us *accurately*, otherwise, the pictures in our conscious memory do not coincide with the automatic sub-conscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. Our activities during sleep partially restore harmony but the warring vibrations from day to day and year after year is one of the causes which gradually harden and destroy our organism until it becomes unfit for use of the spirit and must be abandoned to give the spirit another opportunity for growth in a new and better body. In proportion as we learn to observe accurately we shall gain in health and longevity, and *we shall need less rest and sleep*... The latter is an important point in the present discussion, as will presently appear.

Devotion to high ideals is a curb on the animal instincts which generates and evolves the *emotional soul*. Cultivation of the faculty of devotion is very essential. In some people this is the line of least resistance, and they are apt to become Mystic dreamers. The energies of the desire body are then expressed as enthusiasm and religious ecstasy. There are also some people who develop abnormally the faculty of discrimination, which leads along cold intellectual lines of metaphysical speculation. In either case there is a lack of balance, a danger. The Mystic Dreamer, because *dominated*

by emotion, may become subject to all sorts of illusion. That, the Intellectual Occultist will never be, but he may end in black magic if he pursues the path of knowledge for the sake of knowledge and not for SERVICE. The only safe way is to develop both head and heart.

The *Occultist* unfolds along intellectual lines, he searches for truth by observation, and discrimination. He observes and reasons upon what he sees. Thus he attains to knowledge, but as Paul says: "knowledge puffeth up but love edifieth" and before his knowledge can be of the highest use in spiritual unfoldment, he must learn to *feel it* else he cannot *live it*. When he has done that he is *both* Mystic and Occultist.

The *Mystic* develops particularly the faculty of devotion. *He feels truth* without necessity of reasoning. He *knows*, but cannot give a reason for his faith or explain to others so as to help them. He must develop the intellectual side of his nature to be of the highest use in the upliftment of humanity. Then Intellect acts as a curb on the emotions and Devotion safely guides the Intellect. If we go along one line or the other *exclusively*, we shall have to take up the other at some future time in order to become fully rounded. It is better therefore to try to develop *now* the faculty we lack. Thus we shall make the most rapid progress toward the final goal with perfect safety.

The clarity and sharpness of a photograph depends upon the way the lens is focused by the photographer. Once set it remains in focus. If it had life and a will of its own, if it could change its direction and focus, the pictures would become blurred. The mind is in about that position, it flits about aimlessly literally in mental St. Vitus' dance, and resents a curb most strenuously. But it can and must be tamed and *Persistence* is the chief means of bridling it. In proportion as the mind is stilled, the spirit can reflect itself in the three-fold body on the principle that the sun mirrors itself in a calm sea, but turbulent billows deflect the sun-rays.

The vital body is like a mirror, or rather, like the film of a moving picture; it pictures alike the world without according to our faculty of observation, and the ideas of the indwelling spirit from within according to the clarity and training of the mind. *Devotion* and *Discrimination*; otherwise Emotion and Intellect, decide our attitude toward these pictures and their balanced action leads to a well rounded development. When evolved to a certain point they inevitably bring about a process of PURIFICATION. The man will realize that

in order to attain the goal he must lay aside whatever clogs the wheel of progress. A good mechanic aims to have the best tools and keep them in perfect order, for he knows their value in producing good work. Our bodies are tools of the spirit and in proportion as they are clogged they hinder its manifestation. *Discrimination* teaches us what hinders, and *Devotion* to the higher life helps to eliminate undesirable habits or traits of character by superseding mere desire.

Flesh food, obtained at the cost of a fellow creature's life, its suffering, and imbued with its desires and passions, besides being in a state of decay, is not a pure food and no earnest aspirant to higher powers would choose to feed his body upon such offal. He will study how to satisfy the needs of his body with pure food. He realizes the importance of keeping his brain clear that his waking consciousness may be thoroughly open to spiritual influence, hence he will cease to use tobacco and alcohol which stimulate the brain and then leave it deadened. Moderation is a misnomer in regard to drink; all use of alcohol is excess and disastrous to the quest for spiritual attainment.

Loss of temper is subversive of inner growth. It is a dissipation on a large scale of energy which may be profitably used. It poisons the body, wrecks it, and enormously hinders attainment.

Likewise do thoughts of criticism hurt us and the aspirant will abstain from them as much as possible. *Discrimination* teaches us in an impersonal way what is good and evil, but gives us no feeling about it, and that is the important point. Examination of a fact, idea or object and a decision respecting its worth is necessary and not to be shunned, but harsh thoughts should be avoided for they form arrowlike thought forms and as they pass outward from us they pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers and attracted by all good men.

Two specific exercises are given the aspirant on the path of preparation. Both lead to development of spiritual sight and insight. One leads the direct way and will appeal most to the Intellectual Occultist, but is of greatest value to the Mystic, because it develops the faculty he lacks most, namely, "reason." The exercise is called *Concentration*, which produces "thought power." The other brings a similar result in a round about manner. It appeals most to the Mystic, but is of prime necessity to the Intellectual Occultist, because it supplies a feeling for truth which is beyond reason. That exercise is *Retrospection* which develops "power of devotion." Both are necessary to secure a thoroughly rounded development.

The philosophy of the attainment of spiritual sight and insight is to compel the desire body to perform the same work *inside* the dense body *while we are fully awake, positive and conscious* as it does *outside* in sleep and in the post-mortem state.

There are certain currents in the desire body of every one. They are strong, well defined and form seven great vortices in clairvoyants, but weak, broken and devoid of vortices in the ordinary man who cannot "see." Development of those currents and vortices leads to spiritual sight. In the daytime, when we are engrossed in material pursuits these currents are sluggish; but as soon as man draws out of the dense body during sleep and commences the work of restoration, as outlined in lecture No. 4, the currents revive, the vortices spin and glow, for the desire body is in its native element, free from the clogging weight of the material body.

It depends upon the manner we have used our dense body in the daytime, as to how long the desire body requires to perform the work of restoration of rhythm to the vital body and the dense body. If we have used our body strenuously during the previous day, inharmonies will, of course, be correspondingly prominent and it will take the desire body most of the night to restore harmony and rhythm. Thus the man will be tied to his body day and night. But when he learns *skill in action*, controls his energy in the daytime, and ceases to waste his strength on unnecessary words and actions, when he commences to govern his temper and to stop inharmony due to incorrect observation, the desire body will not be occupied during the entire time of sleep in restoring the dense body. A part of the night may be used for work outside. If the sense centers of the desire body are sufficiently evolved, as they are with most of the intelligent class, the man may and does, then slip the cable and soar into the Desire World. He takes in the sights and scenes there, though he does not usually remember until he has effected a cleavage between the higher and lower parts of the vital body, as previously explained.

Thus we see the great importance of correct observation, of devotion to high ideals, of pure food, etc. All tend to harmonize the inner and outer vibrations. In proportion to our attainment in these directions the time occupied in restoration is shortened and we are left free to work in the Desire World.

THE EVENING EXERCISE

The evening exercise: *Retrospection* is of greater efficiency than any other method in advancing the aspirant upon the path of attain-

*ment. It has such a far-reaching effect that it enables one to learn now, not only the lessons of this life, but lessons ordinarily reserved for future lives.

After going to bed at night the body is relaxed and the aspirant begins to review the scenes of the day in *reverse order*, starting with the events of the evening, then the occurrences of the afternoon, of the forenoon and morning. He endeavors to *picture to himself* each scene as faithfully as possible, seeks to *reproduce before his mind's eye* all that took place in each pictured scene, *with the object of judging his actions, of ascertaining if his words conveyed the meaning he intended or gave a false impression, if he overstated or understated in relating experiences of others.* He reviews his *Moral* attitude in relation to each scene. At meals; did he eat to live, or did he live to eat? to please his palate? Let him judge himself and *blame* where blame is due, *praise* where merited.

Probationers sometimes find it difficult to remain awake till the exercise has been performed. In such cases it is permissible to sit up in bed till it is possible to follow the ordinary method.

The value of retrospection is enormous, farreaching beyond imagination. *In the first place*, we perform the work of restoration of harmony *consciously* and in a shorter time than the desire body can do during sleep, leaving a larger portion of the night available for outside work than otherwise possible. *In the second place*, he lives his purgatory and first heaven *each night* and builds into the spirit as *Right Feeling* each night the essence of the day's experience. Thus he escapes purgatory after death and also saves time spent in the first heaven—and *last, but not least*, having extracted, day by day, the essence of experiences which make for soul growth, and having built them into the spirit, he is actually living in an attitude of mind, and developing along lines that would ordinarily have been reserved for future lives. By the faithful performance of this exercise we expunge day by day undesirable occurrences from our sub-conscious memory so that *our sins are blotted out, our auras commence to shine with spiritual gold extracted by retrospection from the experiences of each day, and thus attract the attention of the teacher.*

"The pure shall see God," said Christ, and the teacher will quickly open our eyes *when we are fit* to enter into the "Hall of Learning"; the Desire World, where we obtain our first experiences of conscious Life without the dense body.

To be continued in the next issue

Faith

J. D. Buck, M.D.

Real knowledge will not come all at once, like a vision, or a complete revelation.

The first real Light that comes will be that of Faith, a term generally misunderstood and misused.

Faith is the complete antithesis of blind dogma and superstition. It is born within the soul, and never imposed by outward authority enforced by fear.

"Faith is the soul's *intuitive conviction* of that which both reason and conscience approve."

To give intellectual assent to belief in God is one thing; to be able to declare with light and warmth that uplifts and inspires, "*I know* that my Redeemer liveth," is another thing entirely.

The impatience above referred to would see the end from the beginning, and know all about the development and destiny of the soul before it has learned the first lesson that guides and determines both.

When, however, Science and Religion clasp hands, and the facts of nature guided by the light of Faith, build character and guide progress, there is revealed a Philosophy of Life that needs little revision. It is like the compass that points continually to the pole, and gives unqualified assurance as to the direction we are going.

So also every step in the past enables us to get our bearings and verify our course by checking backward.

Faith is no longer a blind dogma, but a compass in the box of experience, the wise mariner's guide in the voyage of life.

From "The New Avatar."

Life

By Aylmer Harding

There is no purpose born of human needs
But finds its source in suffering's cleansing fires.
There is no dream inspiring noble deeds
That is not born of him who first aspires,
And tho' he see a vision of the goal,
Oft fails and falls, a sorrow-stricken soul.

No blessing cometh save in some disguise,
Seeming to mock our efforts and our pain,
Until the folly of our ultra wise
Prompts us to seek the child-heart once again.
And in abandoned faith and holier trust
We find God's footprints in the common dust.

The things of Life that seem to intercept
Are but the shadows cast by greater things.
The sorrows that into our souls have crept,
Furnish the nest wherein our joy-bird sings.
Would we but listen with a deep intent,
The Song of Life with Power of Love is blent.

There is but one supreme eternal good
Within all forms that deck this weary world.
Life is one great colossal Brotherhood
From tiniest cells to planets Heaven hurled.
Each changeful phase of life is but a part
Of one Eternal Universal Heart.

The Sacred Name

"IN THE BEGINNING WAS THE WORD."

According to the ancient oral traditions of the Hindus, the Hebrews and other oriental nations, a sacred word exists which gives to the mortal who can discover the correct way of pronouncing it the key to all the sciences, divine and human,—which makes man master of himself and of all knowledge.

This word contains within itself the mystery of life, which it reveals or conceals according to the merit and evolution of the disciple who is seeking the truth.

It is always written, never pronounced; the disciple being forbidden to speak it even to a believer. If he should reveal it to a profane person, it is forever lost to him afterwards.

This sacred word is found at the head of every initiatory ritual, whether ancient or modern—Egyptian or Masonic; it is at the foundation of all ancient Temples and religious monuments, wherever found in the whole world; it is engraved over the gateways of ancient cathedrals; the Great Pyramid of Egypt bears it in its secret recesses, and shows it openly in symbol so that all the world can read.

Alike, Egyptian hierophant and Kabbalist, Rosicrucian and Mason, and the highest Adepts and Masters of India and Thibet—all revere this symbol, though the last alone have retained the knowledge and the power of using it. The correct pronunciation of the word has been lost, we are told;

all the secret cults of today are seeking it, and have, so far, been unsuccessful.

Is not this because, even did they know it, the knowledge would be useless in their hands? May it not be that we need to attain to greater heights of spiritual understanding before we can wield so powerful a weapon? Do we not need to first subdue within ourselves the demon of self and separateness?

So long as we are still babes, and our tongues are unable even to speak clearly in commanding our own lower natures, so long as we are yet moved by pleasure and by pain, of what use were it to expect from our lips the formula which shall move the heavens? And so it is that we possess but the symbols which remind us that this knowledge has been in the possession of great souls from all time, and that it is still attainable by him who seeks it with the whole heart.

It cannot be found by the man who is developed intellectually alone, not by him who is philosopher only, not even by him who is spiritual alone, but it will reveal itself to each one of us in proportion as we round out our three-fold nature—as the body becomes to us a veil, and an instrument for the expression of the God within, as our intellect, renouncing its pride, becomes one with the Spiritual Intelligence, and as this takes its place at the head, and rules over the whole organism.

All well-directed effort is undertaken with a view to hasten this union, this equilibration of the spiritual with the intellectual, to give to man, not only the mental food he craves, but also a clue to something higher, to a hidden meaning which may stimulate his spirit; and to quicken in the purely spiritual soul a desire for the perfect understanding which comes from a balance of these two powers.

The SACRED WORD cannot be known or used by us, as

we are today, but we may, by learning about it, advance to the place where it may be revealed to us, and guide us on our way.

According to the Kabalists, there are four names or aspects of Deity:

1. Ain-Soph, the Eternal, without End.
2. EH-YEH, the I, I am, abstract thought.
3. Jod He Vau He, It, who was, and is, and will be, therefore in time.
4. Elohim, the Deity in Name.

Now the learned among the ancients, especially the Oriental, concealed their philosophy and their religious metaphysics to an extreme which is scarcely comprehended by the learned of our day.

Some of our modern scientists have also used a similar method of secrecy. Thus Leibnitz published in the *Acta Eruditorum* of Leipzig his scheme of Differential Calculus in such a way as to hide both the method and object from the uninitiated; but was subsequently detected by the great mathematicians, James and John Bernouilli; Newton hid his invention of Infinite Series by a transposition of the letters which make up the two fundamental propositions into an alphabetical order. Algebra, as far as it was understood by the Arabian school, extended to quadratic equations, was known to, and hidden by, some Italians for 300 years as a secret. (Qabbalah 177.)

Thus the more intelligent men of antiquity drew a veil of secrecy over their more profound metaphysical ideas, granting access only to those found worthy and capable of appreciating and of comprehending them—to those who consecrated themselves to this inner knowledge with the whole heart, with undivided love.

The name of the Deity, which was chosen by the Kabalist to represent the ONE GREAT ALL of the universe, was

the third of these above named aspects: Jod He Vau He, an arrangement which, while masking the reality of the innermost secret, nevertheless provided humanity with an all-sufficient substitute,—a word that synthesises in itself the whole history of the universe, the history of the world, and the history of the human soul. He who shall have learned from the Tarot all that the Tarot has to teach, who shall have mastered the mysteries of human evolution, and learned to live in harmony with nature, this man will have prepared himself for the reception of the higher knowledge and “When the disciple is ready the Master is ready also.”

This name is one of the names of the Deity chosen to represent also the great ONE FORCE of the Universe.

This Force has been known by many names among different peoples; it is the Tetragram of the Hebrews, the Azoth of the Alchemists, the Thot of the Bohemians, the Tarot of the Kabalists; Initiatory Orders represent it by the four letters which our sacred narrative tells us were set up over the cross of Jesus of Nazareth—INRI—initials which have received every interpretation except the right one from that day to this, and concerning which we may only say that they are, in their occult significance, equivalent to the “It is finished” of every true Initiate, symbol alike of the expiring Initiate and of his finished work. Science is beginning to call it the Soul of the Earth, and it is this and much more besides, for as we are told in the *Emerald Tablet of Hermes*, “By IT the world was made.” It is, in itself both Creation and Creator—all that there is of manifestation. God, Man and Nature are contained in this one short word.

From the “*Bulletin of the Oriental Esoteric Center.*”

Know Thyself

By Angela Morgan

Reined by an unseen tyrant's hand,
Spurred by an unseen tryant's will,
Aquiver at the fierce command
That goads you up the danger hill,
You cry: "O Fate, O Life, be kind!
Grant but an hour of respite—give
One moment to my suffering mind!
I cannot keep the pace and live."
But Fate drives on and will not heed
The lips that beg, the feet that bleed.
Drives, while you faint upon the road,
Drives, with a menace for a goad;
With fiery reins of circumstance
Urging his terrible advance
The while you cry in your despair,
"The pain is more than I can bear!"
Fear not the goad, fear not the pace,
Plead not to fall from out the race—
It is your own Self driving you.
Your Self that you have never known,
Seeing your little self alone.
Your Self, high-seated charioteer,
Master of cowardice and fear.
Your Self that sees the shining length
Of all the fearful road ahead,
Knows that the terrors that you dread
Are pigmies to your splendid strength;
Strength you have never even guessed,
Strength that has never needed rest.

Your Self that holds the mastering rein,
Seeing beyond the sweat and pain
And anguish of your driven soul
The patient beauty of the goal!

Fighting upon the terror field
Where man and Fate come breast to breast,
Pressed by a thousand foes to yield,
Tortured and wounded without rest,
You cried: "Be merciful, O Life!
The strongest Spirit soon must break
Before this all-unequal strife,
This endless fight for failure's sake!"
But Fate, unheeding, lifted high
His sword, and thrust you through to die.
And then there came one strong and great
Who towered high o'er Chance and Fate,
Who bound your wound and eased your pain
And bade you rise and fight again,
And from some source you did not guess
Gushed a great tide of happiness—
A courage mightier than the sun—
You rose and fought and, fighting, won!
It was your own Self saving you.
Your Self no man has ever known,
Looking on flesh and blood alone.
The Self that lives as close to God
As roots that feed upon the sod.
That one who stands behind the screen,
Looks through the window of your eyes—
A being out of paradise.
The Self no human eye has seen,
The living one who never tires,
Fed by the deep eternal fires.
Your flaming Self, with two-edged sword,
Made in the likeness of the Lord.
Angel and guardian at the gate,
Master of Death and King of Fate!

Thrift

Marguerite Ogden Bigelow

Thrift is the latest born of all the Virtues, the daughter of Prudence.

She had no share in the primitive life of our early progenitors; for they lived near to Nature, and Nature is ever extravagant.

Her sisters are Temperance and Self-Control; and while she is still young, she must depend upon them for support.

Yet she is very strong and powerful, and soon we shall all be obliged to depend on her.

Thrift is the plainest of the Virtues. She is not lovable, because she demands too much.

But though she may let us suffer today, she is certain to provide for tomorrow.

She looks forward a long, long way, and safeguards children yet to be.

She lays her heaviest burdens on the young; and those who do not know her in their youth may fail to win her sternly conditioned prizes.

She is none too generous; but she has no quarrel with Generosity. She merely conserves what the other Virtues will spend.

She is enamored of Health, and presides over the continent heart and mind, the reserved energies.

She will be honored of all nations in the days that are to come.

Verily she is the latest born and the plainest of all the Virtues; but she shall bear two beautiful children, whose names are Security and Peace.

W. J. COLVILLE

who intends leaving shortly for the Western States for an indefinite period of time, announces the following Course of

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Book Reviews



THE PASSOVER. By Clifford Howard. (R. H. Fenno & Co.) Price \$1.00.

"The Passover" is the tale of the Christ during the Passover feast in Jerusalem. It is unique in this, that it depicts Mary, the sister of Lazarus, whom Christ raised from the dead, as enriching the life of "the lonely man" by the gift of her love in the loftiest sense. Judas Iscariot is in love with Mary and soon divines that her exaltation in the thought of the Master, who sojourns in their home, is the barrier which excludes his advances. This incites a hatred which bears the fruit of the betrayal and the suicide of Judas.

The author's style is so delightful as to give the book an atmosphere that is not of our time. The story is never sensational, altho' it is strong. It has none of the tension of our time, the babel of motors, factories, skyscrapers, and all our modern strain is absent even from the scene with the money-changers in the temple. Its strength is the placid power of repose. It is a good book to read because of this, that it makes this man, Jesus, so human tho' charged with a divine mission, so truly and really "our brother," who aspires and suffers and wearies and is uplifted that we may begin to understand in the light of that time that such great Masters as Abdul-Baha, who has come among us from the East, may be the herald of a gospel as was this humble Galileean who came among his own and they knew him not,—nay, he was even "despised and rejected of men," a blasphemmer, a fanatic,—except—to those who had eyes to see.

HENRY STEIGNER.

For sale at the MYSTIC LIGHT LIBRARY.



THE ROSICRUCIAN MYSTERIES. By Max Heindel.
Price 75 cents.

The author has given us in his earlier works, "The Rosicrucian Cosmo-Conception" and "The Rosicrucian Philosophy in Questions

and Answers," books of such able scholarship and value as to assure us that anything from his pen must be worth while in a very exceptional sense. These books are veritable encyclopedias of occult teachings and justice cannot be done to them except by conscientious study.

The new volume is equally interesting and contains the elementary expositions of the Rosicrucian teachings in such a form as to teach much even tho' the book is not studied in the manner of a text-book. I would particularly recommend it to all as a first book along this line—and to any who have had the privilege of reading the author's other works, I can promise a continuance of the good things of the past, and there is much new material:

An account of the new headquarters of the cause, Mount Ecclesia, at Oceanside, California, and the big aims which are rapidly realized there. Several poems by the author, a special chapter on the teaching of children and explanation of light and colors, etc.

I wish that those who are connected with the passing or enforcement of our laws, who serve on juries or are engaged in social service, where public thought is so largely influenced, would take to heart what the author says about capital punishment.

Any who are in the advanced thought will find this volume stating clearly and logically those truths which they have vaguely perceived and in regard to which material science leaves such a void. Those who "tumble after" the "advance" might get a wholesome and needed boost.

HENRY STEIGNER.

For sale at the MYSTIC LIGHT LIBRARY.



LIFE TRANSFIGURED. By Lilian Whiting. (Little, Brown & Co.). Price \$1.25.

This is one of the most beautiful books extant dealing with the spiritual realities of life in a manner both simple and profound, conveying the most exalted sentiments in the choicest classic English. Miss Whiting has been for several years an accepted authority on matters of world-wide interest, especially such as pertain to the realm of psychic science; her judgment is always sound, her perceptions keen and her sympathy universal. In the dainty volume now before

us we are confronted with no doubtful theories but with a rich abundance of first-hand testimony to the reality of the higher life which we can live in this world from day to day, if we only choose to live it. There is a charm about the narration of the author's own diversified experiences which carries the reader with her without the slightest taint of the proselyting spirit. Not only have we a series of delightful essays appealing strongly to the best of our emotions, we are treated to condensed accounts of the latest scientific achievements, showing us that the more familiar we become with recent utterances of acknowledged leaders in scientific circles, the more convinced must we grow that the trend of the best contemporary thought, based on actual discovery of facts in nature, is far away from materialism and altogether in the direction of an enlightened universal spiritualism. It is real spirituality that Lilian Whiting specially emphasizes, employing authentic records of convincing psychic revelations, chiefly as illustrative and confirmatory of the pivotal doctrine that life is here and now, and therefore, always and everywhere, a spiritual experience. Thoughtful, rational optimism is the philosophy expounded on every page; not any evading of difficult facts or persistent onesidedness of view, but an all-round admission that tho' life has its sorrows and disappointments as well as its joys and immediate gratifications, there is a mighty benevolent purpose fulfilling itself in countless ways. Not only is the reading matter of the highest excellence, the volume is a perfect picture gallery adorned with reproductions of the world's greatest paintings. As a work of reference and also as a dainty gift book for a thoughtful and artistic friend, this exceptionally beautiful book will certainly prove of far more than ordinary value.

W. J. COLVILLE.

For sale at the MYSTIC LIGHT LIBRARY.



SPIRIT MESSAGES. By Hiram Corson. (Austin Publishing Co.). Price \$1.00.

This is a work of far more than usual interest to those many searchers into psychic mysteries who attach importance to what is vouched for by men of literary and scientific attainments. Prof.

Corson enjoys the privilege of carrying several university degrees and he was Professor of English Literature in Cornell University.

The book is dedicated to Mrs. Minnie Meserve Soule, of Boston, a distinguished sensitive with whom Prof. Hyslop and many other men of distinction have had many satisfactory sittings. Prof. Corson is well known and highly esteemed in England as well as in America, and his introductory essay on "Spiritual Vitality" was published in London last July. In the Foreword we are told that the communications which occupy a large portion of the volume began coming to the compiler shortly after the passing on of his beloved wife, and many of them bear the impress of devoted attachment to the recipient; others, however, profess to emanate from well-known public personages, including William Ewart Gladstone.

The book is certainly well worth reading and no one can complain that the subject matter is trivial or inelegantly expressed, and there also seem to be certain marks of distinctive individuality characterizing the various intelligences from whom the well-worded messages are said to have proceeded. The question of spirit identity is necessarily a difficult problem to wrestle with, especially when we are dealing with alleged communications from individuals with whom we have enjoyed no direct friendly intercourse. The prefatory Note by Eugene Corson breathes a spirit of evident sincerity, coupled with a filial desire to carry out his father's latest earthly wishes to the fullest extent.

The undeniable fact that the Corsons, father and son, have proved themselves men of high intelligence and noble principle will surely go far to incline the reading public to impartially examine what they have given to the world. The elder Corson was a man who never shrank from avowing his convictions at times and in places where they were decidedly unpopular, but tho' he never hesitated to evince this loyal and courageous attitude, he was never a meddlesome proselyter, but one who simply stated his views fairly and freely, leaving all who heard them in perfect liberty to accept or reject without any undue mental pressure.

The Introduction is a lengthy essay full to the brim with food for deep study on the part of all who are seeking to understand something of the real nature of the unseen universe. Alfred Tennyson, Robert Browning, Phillips Brooks, Goldwin Smith, Nathaniel Hawthorne and other very prominent characters figure largely among the communicators and there are also many charming messages from

members of the compiler's immediate family and circle of intimate friends. A great variety of subjects are finely treated in these communications and even altogether apart from the thought of their being actual spirit messages, they are all good literature and aglow with ennobling sentiment.

W. J. COLVILLE.

For sale at the MYSTIC LIGHT LIBRARY.



AT THE FEET OF THE MASTER. By J. Krishnamurti.
Paper 25 cents, Cloth 50 cents, Leather 75 cents.

This is a dainty brochure issued by the Rajput Press, Chicago. A frontispiece of the beautiful boy, J. Krishnamurti, known to Theosophists as Alcyone, presents him as a singularly refined type of Hindu youth. The little volume is so replete with exquisitely practical spiritual teaching, that it is not difficult to believe that this young disciple has really come in touch with a genuine Master at whose feet, figuratively speaking, he has sat to receive such instruction as the world of today most sorely needs. Annie Besant, who has written a brief Preface, speaks undoubtingly as to the exalted source whence the teaching has proceeded and the lucid exposition of great spiritual laws which constitute its rare value seem to fully justify her confidence. The phrase "one pointedness" impresses us as calling for unusual emphasis when one seeks to apply this noble teaching in daily life. Tho' the standard set is very high, it is thoro'ly practical and there is no valid reason why we should not all address ourselves seriously to the beneficent task of carrying out such teaching not alone with reference to special initiatory exercises but in relation to the conduct of common affairs in every-day life. Life would be much easier, as well as happier and holier for everybody, if such noble maxims were made the guides of conduct everywhere, and it is our own fault if we do not make them so. Because progress is necessarily gradual we should offer no apology for apathy or downheartedness. If we do all we can today, we can do more and better work tomorrow.

W. J. COLVILLE.

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Magazine Chats



"The Occult Review" dated April, 1912, is a very interesting number, for in addition to its many usual excellent features it contains an illuminating article by Mabel Collins on "A Rosicrucian Ideal," in which she expounds and comments upon the attitude of Rudolf Steiner toward all phases of psychic experience. Ralph Shirley, the versatile editor, in his famous "Notes of the Month," has also something to say on this fascinating topic, tho' the greater part of these Notes is given to a candid review of Epicurus and the Epicurean philosophy. We have rarely found a writer so fair to Epicurus as Mr. Shirley who, while he greatly admires Plato, has also a good word for Epicurus, who is usually greatly misjudged. Tho' Epicurus may be found wanting in many respects, and his School may be termed inadequate, he was neither a sensualist nor a materialist in the objectionable sense of the term, but one who counseled moderation in all things and called upon his students to enjoy their present life soberly and sanely regardless of what might be in store for them in an unknown hereafter. Another feature of Mr. Shirley's Notes is the gracious tribute he has paid to James Allen, who, at the early age of 47 years, passed to the other side of existence, January 24, 1912. A beautifully illustrated paper, "Star Lore and Star Tradition," by Scrutator, is well worth the price of this large magazine which (for 15 cents per copy) offers the reader the very cream of knowledge on many erudite subjects rarely treated outside special literature. "Mentalism" is a thoughtful essay by M. Zumsteg, who introduces his subject with the mind-stirring sentence, "The conquest of Self is the first step to power." "Concerning Dreams," by H. A. Dallas, is another fine article bristling with well authenticated anecdote. Voluminous correspondence on subjects of great value to everyone interested in occult themes, and on many current events, also many pages of excellent reviews of new books and periodicals, complete a singularly important issue.

W. J. COLVILLE.

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"The Theosophist" (25 cents per copy), dated March, 1912, hailing from India, contains, as usual, a great deal of information of highly instructive character bearing upon many pressing questions of the times. The frontispiece shows us the wonderful Hindu youth, Krishnamurti, known to many as Alcyone, whose charming brochure, "At the Feet of the Master," is regarded by many students of theosophy as containing the veritable quintessence of esoteric teaching. Mrs. Besant's narrative of educational work in India, under caption "On the Watch Tower," throws much light on the theosophical attitude toward the different religious systems of the world. The Central Hindu College at Benares seems to be an influential factor in drawing the native and Anglo-Saxon elements in the population of India nearer and nearer together. Prejudice and arrogance must be abandoned in both directions before the religious and educational problems, which are inseparable in India, can be solved satisfactorily, and to this end much good work is now being accomplished. The attitude of the British government is happily liberal and progressive to a marked degree; it is therefore pleasant to record that the Viceroy and Governor-General of India, Baron Hardinge, has shown his appreciation of the excellent work of Mrs. Besant and her co-workers in the establishment of a University where loyalty to the British Crown can go hand in hand with fidelity to ancient Hindu traditions. Lord and Lady Hardinge are worthy representatives of King George and Queen Mary who, as Emperor and Empress of India, are beloved and esteemed by multitudes who profess other faiths than Christianity, as well as by their loyal Christian subjects. We hope that all readers who fancy they find in Theosophy an opponent of rational mental treatment will pay special attention to the current instalment of Mrs. Besant's illuminating articles on KARMA which is replete with clear, forcible directions for conquering weak and distressful mental habits by substituting such as are heroic and health-engendering. C. W. Leadbeater's continued chapters of "A Text Book of Theosophy" are wholly admirable and marvelously luminous condensations of information concerning the evolution of Adepts. The third article in the series of three on "Buddhi: The Intuition of Wisdom," by W. Melville-Newton, gives much information on three levels of Buddhic activity—the astral, mental and buddhic planes. "Some Suggestions Concerning Theosophy," by Count Hermann Keyserling, may be classed as a critical, almost a controversial contribution. The writer frankly

Continued on page 43



Special Notice



The following books have been received and will be added to our regular list as soon as possible. We recommend them as among the best that have recently been published. A more complete notice of each, if not already given, will be found in our columns as space will allow. Copies always on sale at the Mystic Light Library.

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says at the outset that he is no Theosophist and not likely to become one, but he agrees with some typical and characteristic theosophical positions nevertheless. He objects strongly to what he considers the undue authority attributed to "Masters" by many professed Theosophists. A short paper, "The Coming of the World-Teacher," by Nawab Khakan Hussain, is very scholarly and interesting from the Mohammedan standpoint. A singularly attractive article on "Existing Symbolism of Aztec Sun-Worship," by Adelia H. Taffinder, throws much light on the origin and antiquity of much that is commonly regarded as only modern knowledge. We have not space to enumerate the many other valuable articles in this well-filled number which is made up of 150 pages of solid erudite matter, including many excellent notices of new and valuable books.

The Occult Review (15 cents per copy), dated May, 1912, is now on our table brimming over, as usual, with well-written articles on most uncommon subjects. Ralph Shirley devotes his editorial Notes of the Month chiefly to comments on a very wonderful new book by Mrs. Campbell Praed "The Body of his Desire," which is the most thoroughly "occult" novel yet introduced to public notice. Much of the scene is laid in Egypt, and weird indeed are many of the situations depicted. Mr. Shirley takes advantage of the opportunity presented by the strange story to discuss freely the vexed problem of obsession, and to critically examine the position of those extreme idealists who, in the language of John Keble, "strive to wind themselves too high for mortal man below the sky." Among the notable articles in this issue "Scientific Truths contained in Fairy Stories," by Hereward Carrington; a splendidly illustrated article "The Shrine of a Thousand Buddhas," by Arthur Edward Waite; "Witches' Unguents," by Arthur Gay; and "A Plea for Scientific Mysticism," by G. De Mengel, are replete with fascinating interest. Correspondence and Book Reviews are fully up to the usual high standard in this attractive and influential international publication which is rapidly adding to its large list of friends and subscribers in both hemispheres.

Let our readers remember that for \$2.00 per annum Occult Review and Mystic Light Library Bulletin will be sent to any address on this planet.

The Spiritual Journal, devoted to the scientific interpretation of Psychic Phenomena and the reconciliation of Spiritual with Material Science, comes to us regularly from 1140 Columbus Ave., Boston,



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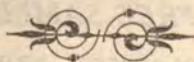
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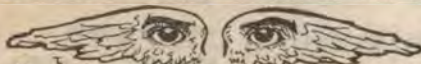
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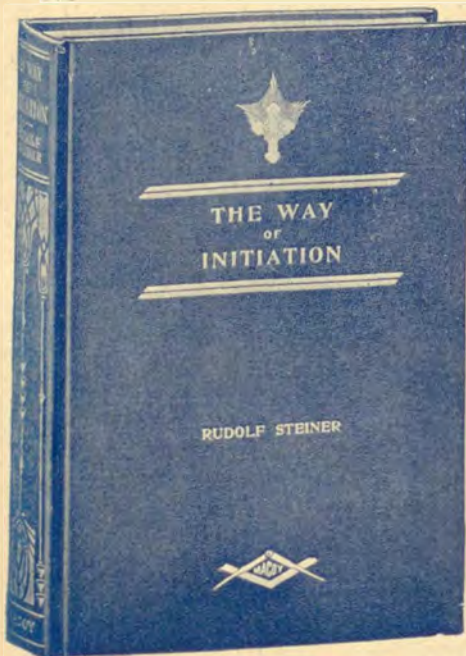
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